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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH, CENTRAL PROVINCES AND RÁJPÚTÁNA,

Received up to 10th March 1891.

LEGISLATION.

Age of Consent Bill.

The *Rám Patáká* (Allahabad), for March, says that the proposal to extend the age of consent to 12 years does not conflict with the Hindú religion, but is in strict accordance with it. According to the Atharbveda, a girl should marry an adult person when she has finished her life as a student. The instructions given in the Institutes of Manu are to the effect that a father should not celebrate the marriage of his daughter, who is unable to appreciate the responsibilities of married life; who does not know how to serve her husband; and who is ignorant of the Dharm Shastra or Hindú law. Early marriage being expressly forbidden by Hindú scriptures, cohabitation at an early age cannot be allowed by them. Again, Sushrut, which is one of the best Sanskrit medical works, does not recommend sexual intercourse between a married couple until the husband is 25 and the wife 16 years of age, on the ground that, otherwise, the progeny of the couple will be weak. Many advantages will accrue from the increase in the age of consent, and the Dharm Samrakhani Sabha of Allahabad has forwarded

a memorial to Government in support of the measure. It would have been still better had Government prohibited early marriage.

The same.

The *Bháratendu* (Brindaban), for February, on the authority of a correspondent, observes that the Bill involves no interference with religion, inasmuch as no age has been fixed by the Hindú scriptures for the consummation of marriage. Again, few women become subject to menses before the age of 12 years, and marriages are not necessarily consummated on the first appearance of menstruation, the consummation being generally deferred in these provinces till the attainment of puberty by the husbands and wives. Undoubtedly police inteference could not be viewed with equanimity, but Government itself has taken precautions to minimize such interference. The measure recommends itself on the ground that it will discourage early marriages to some extent and protect girls from the effects of premature cohabitation. But it is necessary that the widest publicity should be given to it in every town and village, in order that no man may offend against the provisions of the Bill through ignorance.

Circulation, 500 copies.

The same.

The *Hindústán* (Kálákankar), of the 5th and 6th March, observes that no other Bill was so widely discussed by natives as has been the one relating to the extension of the age of consent. The *Hindústán* considers the following amendments necessary:—(1) A man who has sexual intercourse with his wife under 12 years of age should be charged with a milder offence than rape. (2) A husband who is convicted of such an offence should be liable to imprisonment for a term which may extend to three years or to a fine up to Rs. 1,000 or to both. (3) All preliminary inquiries, too, in such cases should be made by Magistrates, the police having nothing more to do than to serve summonses, &c. (4) The Courts of Session, and not Magistrates, should have power to try such cases, and the procedure prescribed for warrant cases should be followed, even though the cases will not be cognizable by the police. If that procedure were followed, there would be few false pro-

secutions, and thus people would be saved from being brought into disgrace by their enemies through malice. (5) No woman concerned in such a case should be sent to a medical official of the male sex for examination, without the consent of her father, mother or other near relative. (6) The Bill should come into force one year after the date of its passing; and in the mean-time Government should give it sufficient publicity in every town by a proclamation. If the Bill were amended on the above lines, a great deal of opposition would soon disappear. The *Hindústán* is opposed to Government interference in social and religious matters, but such interference was necessary in the matter of the age of consent, as the Bengalis, among whom the evil which the Bill is intended to remedy prevails to a large extent, showed no sign to check it themselves. The cry as to religion being in danger, which has been raised in Bengal and re-echoed at other places, is a false one, and is calculated to lower the Hindú community and religion in public estimation. The commencement of menstruation has been fixed at the age of twelve years by the Hindú law-givers Manu and Kashap, and by Sushrut, the well-known Hindú medical author, and this limit of age is supported by every-day experience. It is true that in some instances menses appear under 12 years, but in a large number of those instances they are brought about by the administration of drugs. Again, the observance of the Garbhadhan ceremony is confined to a small portion of the Bráhman community. Hence if the Bill will interfere with the performance of that ceremony in the case of a single girl out of a million, it will protect thousands of girls from being violated at an immature age. Again, the sin in the former case requires a very simple expiation, whereas a husband who has sexual intercourse with his wife before the commencement of menstruation is guilty of the murder of a Bráhman, for which a terrible punishment is provided in the Institutes of Manu. If the opponents of the Bill feared that it would prove a new engine of oppression in the hands of the police, they should expressly say so, as has been done by thoughtful and unprejudiced persons. There is reason to hope that the representations made by the latter in this connection will receive consideration from Government.

Circulation, 250 copies.

The *Hindi Pradip* (Allahabad), for December, received on the 4th March, is of opinion that the Bill does not militate against the Hindú religion. Manu does not enjoin cohabitation immediately after the *first* menstrual discharge, but he simply means that a husband should have sexual intercourse with his wife immediately after menstruation, as a woman can conceive only at that time. He distinctly says that a fit husband should be found for a girl within 36 months from the first menstrual discharge. The Bengalis, who have discarded the use of the sacred thread, and freely partake of food at hotels, should be the last to protest against the measure on religious grounds. An extension of the age of consent will check a cruel custom and improve the physique of the people. The limit of age should have been raised to 14 rather than 12 years.

The same.

Circulation, 540 copies.

A correspondent of the *Ovdh Akhbár* (Lucknow), of the 6th March, condemns the custom of having sexual intercourse with a wife of tender age as worse than that of *Satti*. Though women were induced by the persuasion of priests to burn themselves with their defunct husbands, they voluntarily ascended the funeral pyres. But under the evil custom which the Government now desires to suppress, child-wives are forcibly ill-treated by their grown-up husbands, and some of them receive grievous hurt, which causes their death or disables them for life. There was no hope of the custom being voluntarily abandoned by the people, as neither public associations nor newspapers exercise much influence on them. Even the dictates of religion are observed only so long as they suit their purposes. The Muhammadan religion strictly forbids the taking of interest, but the prohibition is hardly observed by one out of 100,000 Musalmáns who are able to make advances to others. No religion allows cohabitation with a wife until she has attained puberty. Even if the Bill involved an interference with religion, Government would be justified in passing it in the interest of humanity. Again, early marriage is the chief cause of the degeneracy of natives. The Bill should be passed in spite of all the opposition which has been offered; but in order to save people from police oppression, no action should be taken by the Magistrate except

The same.

on the complaint of the wife violated, or any of her near relatives.

The *Bhárat Jiwan* (Benares), of the 2nd March, observes that both the Hindú and Muhammadan communities are opposed to the Bill, its supporters forming an infinitesimal portion of the population: an idea of the popular feeling may be gathered from the great mass meeting held at Calcutta. The measure is an unnecessary interference with the religious observances and social customs of the people, will expose them to great difficulties, and will produce disaffection in their minds towards Government, which has hitherto been so popular with them. The supporters of the Bill who have created such widespread dissatisfaction in the country cannot be considered true friends of Government. The English law allows marriage with a niece but forbids it with a wife's sister. This anomaly has engaged the public attention in England for the last six or seven years, and even His Royal Highness the Prince of Wales is anxious to abolish it, but it has not yet been suppressed. What have the Indian reformers to say to this?

Circulation, 1,500 copies.

The same.

The *Hindústání* (Lucknow), of the 4th March, gives a brief account of the Calcutta mass meeting held in opposition to Sir Andrew Scoble's Bill, and observes that though it may not concur in the views of the meeting in the matter of the Bill, it is highly gratified to notice that the people have begun to take such a lively interest in public affairs. The statement of Anglo-Indian newspapers, to the effect that men were induced to assemble in such large numbers by the misrepresentations of the promoters of the demonstration, is unfounded. Can the Anglo-Indian newspapers gather together a crowd even half so large by such means? The Bill may be considered a perfect godsend in the way of giving political education to the people. The successful opposition of Anglo-Indians to the Ilbert Bill convinced natives of the advantages of agitation and led to the establishment of the National Congress.

Circulation, 300 copies.

Calcutta mass meeting held in opposition to the Bill.

The Bill would not have elicited such a strong opposition had the Legislative Council contained representatives of the people, and had Government consulted the leaders of the native community on the subject before introducing the Bill. (The *Hindústán*, Kálákankar, of the 7th March, on the authority of a correspondent, and the *Bhárat Jiwan*, Benares, of the 2nd March, give brief descriptions of the same mass meeting, and the writer in the *Hindústán* observes that the meeting shows how dearly the Hindús love their religion.)

Circulation, 500 copies.

Mahárája of Darbhanga and the age of consent.

The *Hindústán* (Kálákankar), of the 5th March, publishes the letter which the Mahárája of Darbhanga has communicated to newspapers regarding the subject of extension of the age of consent. The Mahárája considers the age of 12 years, fixed in the Bill for the consummation of marriage, to be in accordance with the Institutes of Manu and other such books, but urges that the police should have nothing to do with charges framed under the Bill, otherwise the police and malignant persons will turn the Bill into a means of practising extortion and oppression; and that husbands who cohabit with their wives at an immature age should be more leniently dealt with than men who forcibly outrage women other than their own wives. The Mahárája asks all othodox Hindús to establish a strong committee in consultation with the Bharat Dharm Mahámandal for the purpose of protecting their religious and social customs from the attacks of Anglicised natives, who desire to revolutionize Hindú society by introducing European marriage customs.

Circulation, 400 copies.

Opposition of the Saraswat Bráhmans and Khatris of Cawnpore to the Bill.

The *Cawnpore Gazette*, of the 1st March, refers to the meeting of the Saraswat-Khatri Unnatti Karni Sabha of Cawnpore held on the 25th February, to consider Sir Andrew Scoble's Bill. The meeting freely discussed the measure, speeches being made both in support of and in opposition to it. A majority of the members being against the Bill, the meeting resolved to forward a memorial to Government praying for the Bill being dropped.

Circulation, 500 copies.

Judicial Commissioner's Court Bill.

The *Hindústán* (Kálákankar), of the 4th March, in commenting upon the Bill to amend the constitution of the Oudh Judicial Commissioner's Court, observes that a connection between that Court and the Allahabad High Court will be established under the Bill for the first time, and that it is as certain that this connection will ultimately end in the absorption of the former into the latter as that a plant will grow into a tree. But it is needless to consider the advantages and disadvantages of such absorption at present, as the question is not yet before Government. The extension of the jurisdiction of the Allahabad High Court to Oudh, however, is not possible without the previous sanction of Parliament. The *Hindústán* considers it necessary to make two suggestions in connection with the Bill for the consideration of Government. In the first place, as the appointment of the Additional Judicial Commissioner will be permanent, the Judicial Commissioner's Court had better be called a Chief Court, or by some other suitable name. Secondly, one of the two Judges should be a Barrister-at-law or a Vakíl.

ADMINISTRATION.

Circulation, 300 copies.

Mr. Digby on the poverty of India.

The *Nairang* (Agra), of the 2nd March, says that the present condition of this country is simply deplorable. No other country over the face of the earth was ever reduced to such abject poverty. It is a matter of surprise and regret that an idea still prevails in some quarters that India is making progress under British rule. Every thoughtful native prays for the permanent duration of British rule, which has established peace and order, but he cannot shut his eyes to the unsatisfactory state of the people. In an open letter addressed to the Members of Parliament, Mr. Digby has clearly shown the widespread poverty which prevails in this country and has also pointed out its causes. His facts and figures, being taken from official records, are simply incontrovertible. The Indian trade and industries have been entirely ruined by British competition, and the products of the country are exported in large quantities. The British Government has done great things in this country, but it has always sacrificed

Indian to British interests. The distress of the poorer classes has passed all reasonable bounds, and any further addition to it will be intolerable. The *Nairang*, on the authority of Mr. Digby's letter, refers to the alleged immense loss of life caused by famines during the years 1860 and 1879; to the low average income of natives; and to the opinions expressed by European officers from time to time regarding the poverty of the masses.

Circulation, 100 copies.

The *Rahbar* (Moradabad), of the 4th March, thanks Mr. Digby for drawing the attention of the Members of Parliament to the alleged poverty of this country, and for showing that the high death-rate, attributed to fever, is really due to starvation. The *Rahbar* observes that the Anglo-Indians, who have every kind of comfort provided for them, cannot realize the misery and distress prevailing among the people. Whenever there is an outbreak of fever or cholera the *Pioneer* accuses natives of dirty habits and urges the need for the provision of a pure water-supply and the improvement of sanitation; and high European officers, like Sir Auckland Colvin, readily give orders for the construction of water works. But a pure water-supply can no more reduce mortality due to starvation than the application of collyrium to a man's eyes can relieve pain in his stomach.

The same.

Circulation, 380 copies.

The *Mihir-i-Nimroz* (Bijnor), of the 6th March, referring to Mr. Digby's pamphlet on the alleged injurious effects of British rule in India, praises him for representing the grievances of natives to the British nation and censures the *Pioneer* for making an attack on him. The *Pioneer* calls him a paid agent of natives, but every public man expects some sort of remuneration from the party whose cause he advocates. Does the *Pioneer* receive nothing from Government for defending it both in and out of season and reason? It is always ready to vilify the friends of the down-trodden children of the soil, and had the meanness to abuse Mr. Bradlaugh after his death. It is guilty of great ingratitude in endeavouring to injure this country, from which it derives its prodigious income. If its editor had occasion to

Mr. Digby and the *Pioneer*.

live in the house of an Indian peasant for only a week, he would at once change his opinion regarding the condition of the people.

Circulation, 800 copies.

The *Hindústáni* (Lucknow), of the 4th March, refers to the case of Mr. McQuean, Assistant Harbour Master, Calcutta, who is accused of having caused the death of a boatman by throwing him overboard and of having assaulted another man, and observes that it remains to be seen how the accused will be dealt with. When Mr. Holland, Reserve Police Inspector, Lucknow, was lately drilling his men he struck a constable on the chest with the butt-end of his gun for making some mistake. The constable fell senseless on the ground and was removed to the Police Hospital. Europeans and Eurasians readily lay violent hands on natives, simply because the lives of the latter are valued at a very low price by the courts of justice.

Cases of Mr. McQuean, Assistant Harbour Master, Calcutta, and Mr. Holland, Reserve Police Inspector, Lucknow.

Circulation, 400 copies.

The Etáwah correspondent of the *Nasim-i-Agra*, of the 7th March, in continuation of his articles on the case of Mr. Dyer, observes that the jail authorities foolishly accused him of an attempt to escape from the jail, though his object in leaving his room was only to have a walk in the jail garden. As he is a European, Mr. Wheeler, the Joint Magistrate, before whom he was placed for trial, naturally took a lenient view of his case, and sentenced him to only 12 hours' simple imprisonment. The accused confessed his guilt in connection with the money order, and consequently Mr. Wheeler was reluctantly obliged to commit him to the Sessions. He has been transferred to the central jail at Agra, as all the comforts necessary for a European prisoner could not be provided for him at the Etáwah jail. In recognition of his justice and impartiality Mr. Wheeler has been appointed District and Sessions Judge of Jaunpur. Mr. Dyer's acquittal is a foregone conclusion. He will have remained two months in prison by the time his case is decided, and this confinement will probably be considered sufficient punishment by the Judge.

Case of Mr. Dyer, Etáwah.

Circulation, 250 copies.

The *Hindi Pradip* (Allahabad) for December, received on the 4th March, says that the Local Government has located a penal police force at Aligarh, on account of the occurrence of the late religious riots there, and has condemned the conduct of Hindús as specially reprehensible. But the Hindús committed no riots. The Musalmáns assaulted them and robbed their shops, and they quietly bore these things, looking to Government for justice. If such conduct can be considered blameworthy, then the Hindús were really at fault, and the Local Government should have ordered the whole cost of the additional police force to be realized from them and should have saved its favourite Muhammadan subjects from contributing any portion of the expenditure. The Musalmáns are credited with a desire for conciliation. They must be ready for conciliation, because they themselves committed riots and robberies and suffered no loss of any kind. No religious dispute occurred at Aligarh even when the Muharram synchronized with the Dasehra. It would seem that Sir Sayyid Ahmad Khán, probably in collusion with some European officers, instigated the late quarrel with a view to defeat the objects of the National Congress, which is trying to promote union between the two communities.

Location of a penal police force at Aligarh.

Circulation, 400 copies.

The *Hálat-i-Hind* (Allahabad), for February, observes that the *Victoria Paper* of Sialkot complains that District Magistrates bring unjust pressure to bear upon the Subordinate Magistrates in connection with the decision of cases, and that the latter through fear of incurring the displeasure of the former, give judgments in accordance with their wishes. The complaint is well-founded and is also applicable to these provinces. In January last at Allahabad the Subordinate Magistrates, under pressure from the police officer, convicted and punished innocent men in several cases. Such high-handed proceedings on the part of officials are very injurious to the fair fame of the British Government for justice.

Alleged conviction and punishment of innocent men by Subordinate Magistrates at Allahabad, under pressure from the police officer.

Alleged ill-treatment of Amír Jahán Begam by Mr. Cobb, City Magistrate, Lucknow.

The same paper gives an account of the alleged ill-treatment of Amír Jahán Begam by Mr. Cobb, City Magistrate of Lucknow (see page 87 of the Selections from Vernacular Newspapers for the week ending 3rd February 1891), and observes that nothing could be more tyrannical than Mr. Cobb's conduct. European Magistrates are ready to disgrace even one's mother and sisters. Her Gracious Majesty has sent them to this country to protect the lives and property of the people and not to ill-treat them. If any European ladies have occasion to appear before native Magistrates or Judges, they are always treated with respect. Look at the respectful way in which Mr. Justice Mahmood behaves towards the European lady whose case is pending before him at present. On the other hand, European officers do not hesitate to ill-treat most respectable ladies of ex-royal families. Natives can never forget such acts of tyranny and oppression. It should be remembered that the great rebellion of 1857 had its origin at Lucknow, and that widows like the Begam above referred to assisted the rebels by all means to escape such dishonour. It is a matter of surprise and regret that Mr. Cobb, who is so anxious to protect animals from cruelty, should be so ready to wound the feelings of ladies. To invest such persons with criminal powers is like giving a sword to a mad man. It is to be hoped that Lord Lansdowne will take serious notice of Mr. Cobb's conduct.

Circulation, 219 copies.

Rise in prices.

The *Ázád* (Lucknow), of the 6th March, adverting to the abnormal rise in prices, complains that starvation stares the poorer classes in the face. A large portion of grain will be carried away to England, and the inhabitants of this country will have to keep their bodies and souls together in the best way they can. On the 25th February some poor women, going on a road at Lucknow, were overheard complaining to one another that they did not know how to procure oil for keeping up lights on the night of the 26th idem when the census was to be taken. This incident gives an idea of the poverty of the people. The condition of the poorer classes is getting worse and worse

every day. Free trade is no doubt good, but it is ruinous to this country.

Circulation, 200 copies.

Scarcity of grain at Lucknow.

The *Hindústáni* (Lucknow), of the 4th March, says that it appears from a Panjáb newspaper that at Peshawar wheat flour sells at seven seers and millet flour at nine seers to the rupee, and that Lála Harji Mal and other respectable residents of the town have raised Rs. 32,000 from public subscription with a view to bring down the prices. These are famine rates. At Lucknow, too, there has been an increase of 30 per cent. in the prices of food-grains. New wheat, wet as it is, sells at 14 or 15 seers per rupee, and great distress prevails among the people. The poor, who already seldom had a full meal, are reduced to starvation. If prices are so high at the time of the harvest, what will they be three or four months hence? The present crop appears to be below the average, and the hard-hearted grain-dealers are aggravating the evil by purchasing large quantities of grain. Again, the commission agents at the grain markets levy commission at 2 or 3 per cent. on the sale of grain, and the levy of the commission necessarily tends to enhance the rates. The Municipal Board does not tax wheat simply with a view to prevent a rise in prices. The district authorities should have the commission agents turned out of the grain markets or get them to reduce the present high rates of commission. Moreover, the philanthropic residents of Lucknow should follow the example of the residents of Peshawar and undersell the grain dealers.

Circulation, 500 copies.

Need for the establishment of Agricultural Banks.

The *Hindústán* (Kálákankar), of the 3rd March, refers to the poverty of the agricultural classes; expresses great satisfaction that Seth Raghubar Dayal, a Talúkdár in the Sitapur district, has established an Agricultural Bank, which will make advances to cultivators at 12 per cent. interest, with a view to make them independent of the village usurers, and asks Government to assist in the establishment of such banks in every district. The Seth has published a very able pamphlet on the necessity for such institutions. No doubt the banks will give some relief to the peasantry, but there can be no

material improvement in their condition until a permanent settlement is introduced, heavy assessment of revenue being the chief cause of their poverty.

Circulation, 1,500 copies.

The *Bhárat Jiwan* (Benares), of the 2nd March, complains that the assessment of the house tax has created a deep sensation at Benares. The over-zealous assessors, with a view to gain the good-will of the authorities, have made heavy assessments without instituting any careful inquiries, and in order to give the assessments a semblance of accuracy, have made a free use of annas and pies. It is necessary that a reassessment should be made in the proper way.

Assessment of the house tax at Benares.

The same paper refers to two public meetings held at Benares on the 23rd and 24th February, through the efforts of the Sujan Samaj, to protest against the alleged improper assessment of the house tax and to consider the subject of electing a better class of men as members of the Municipal Board, who may take due interest in municipal work and may possess their confidence.

Public meetings held at Benares to consider the subjects of assessment of the house tax and the election of Municipal Commissioners.

Circulation, 450 copies.

The *Prayág Samáchár* (Allahabad), of the 5th March, says that formerly European officers freely talked with respectable and conscientious natives and had true sympathy with the people, but the attitude of the present European officers towards the people is no better than that of a wolf towards a lamb. Every law is no doubt intended to promote the welfare of the people to some extent, but the laws have been worked with such severity that they have come to be regarded with dread, and men begin to tremble through fear as soon as they hear of the enactment of a new law. The concessions provided in the laws are seldom granted. The law provided that relief should be given to the poor in time of famine; that revenue should be suspended or remitted when the crops have been damaged by hail or in any other way; that the poor should be allowed to institute civil suits without the payment of court fees, and so forth; but these provisions are a dead letter. No fee was levied from the children of the poor in village

The working of laws with alleged undue severity by Government officers.

schools, but lately the payment of a fee has been made compulsory, and the result is that the poor have been obliged to withdraw their sons from schools. The opposition offered to the Age of Consent Bill is chiefly due to the circumstance that the people are afraid that their sisters and daughters will be unjustly dragged to courts and brought into disgrace.

Circulation, 63 copies.

The *Akhbár-i-Álam* (Meerut), of the 3rd March, praises the landlords of Bengal, who have established an association to arrange for the decision of their disputes through arbitrators, and asks all classes of people in these provinces to follow their example and get their quarrels settled through *panchaits*, with a view to escape the trouble and expense of litigation.

Need for *panchaits*.

Circulation, 425 copies.

The *Oudh Punch* (Lucknow), of the 5th March, contains a cartoon in which a European is represented as attended by a number of bull dogs and a Civil Court peon as showing him the court's order for the attachment of his property, in execution of a decree, from a distance. The letter-press is that the best way to save one's property from attachment is to let loose some dogs when a court peon appears to attach his property.

Using of dogs by judgment-debtors to save their property from attachment.

RAILWAY.

Circulation, 250 copies.

The *Naiyar-i-Azam* (Moradabad), of the 2nd March, complains that, as the doors of third class carriages on the Rohilkhand and Kumaun line are always kept locked up, passengers are unable to attend to the call of nature at any station, and are sometimes even carried to places beyond their destination, owing to delay in unlocking the doors.

Practice of locking up third class carriages on the Rohilkhand and Kumaun Railway.

LOCAL AND MISCELLANEOUS.

Circulation, 1,500 copies.

The *Bhárat Jiwan* (Benares), of the 2nd March, publishes a letter received from a shopkeeper at Dhundhráj-ganesh in Benares, in connection with a daring robbery committed at his shop on the 9th February. The thieves numbered 25 and were armed with heavy sticks. As the 9th February was a bathing day and Hindús were going in large numbers to the Ganges, twelve

A daring robbery at Benares.

thieves guarded the street preventing any men from entering into it. Three robbers kept a watch on the man who slept in the neighbouring shop and prevented him by threats from making any noise, while the others carried away all the brass vessels, valued at Rs. 853, from the shop. The police inquiries have ended, as usual, in nothing.

Circulation, 640 copies.

Proposal regarding the transfer of the Hardwár Cowshed to Rámpur in the Farukhabad district.

The *Godharm Prakásh* (Farukhabad), for March, states that the Hardwár Cow Protection Committee has resolved to remove the kine, belonging to the committee, from Hardwár to Rámpur in the Farukhabad district. The reasons which have induced the committee to make the transfer are that the funds in its hands have fallen to Rs. 400; that the committee receives no aid from the inhabitants of Roorkee, Saháranpur and other neighbouring places; and that high wages have to be paid to labourers at Hardwár, while at Rámpur ample fodder is available, and the Ráni and the people of that place have promised every kind of assistance. The supporters of the Hardwár Cowshed are requested to communicate their opinions regarding the proposal to Seth Mohan Lál, Secretary of the Committee.

Circulation, 400 copies.

Alleged misbehaviour of native soldiers towards women at Jhánsi.

The *Nasim-i-Agra*, of the 28th February, on the authority of its Jhánsi correspondent, complains that the native soldiers again tease and insult women in streets and thoroughfares, as they did last year, on the occasion of the Holi festival, and asks the district authorities to make the same arrangements which they did last year to check the evil.

Circulation, 400 copies.

Supply of pieces of tin showing the numbers of houses to householders at Cawnpore in connection with the census operations.

The *Cawnpore Gazette*, of the 1st March, says that the householders at Cawnpore were furnished with small pieces of old tin, with the numbers of their houses marked on them, in connection with the census operations. These pieces were distributed through police chaukidárs, who realized the price of the tickets at the rate of four, five and six pice per piece. Evidently the authorities might have fixed the price at four pice, though even that price is high.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1890-91.	1891.	
1	*Agra Akhbár* ...	Agra ...	Urdu ...	Weekly ...	Tajammul Husain ...	Feb. 21st & 28th,	March 4th & 8th,	206 copies.
2	*Akhbár-i-Álam* ...	Meerut ...	„ ...	„ ...	Muqarrab Husain Khán.	March 3rd ...	„ 7th ...	63 „
3	*Akhbár-ul-Momnin* ...	Lucknow ...	„ ...	Bi-monthly ...	Zawar Husain ...	Feb. 11th & 25th,	„ 8th ...	200 „
4	*Álam-i-Taswír* ...	Cawnpore ...	„ ...	Weekly ...	Rahmat-ul-lah ...	„ 24th ...	„ 4th ...	200 „
5	*Aligarh Institute Gazette,*	Aligarh ...	Urdu-English	Bi-weekly ...	Alím-ul-lah ...	„ 28th, & March 3rd & 7th.	„ 6th & 10th,	487 copies (including 282 copies taken by Govt.)
6	*Almora Akhbár* ...	Almora ...	Hindi ...	Weekly ...	Sadá Nand ...	March 2nd ...	„ 4th ...	94 copies.
7	*Amir-ul-Akhbár* ...	Meerut ...	Urdu ...	„ ...	Amir Ali ...	„ 1st ...	„ 8th ...	200 „
8	*Anjuman-i-Hind* ...	Lucknow ...	„ ...	„ ...	Kishun Lál ...	Feb. 28th & March 7th.	„ 5th & 9th,	159 „
9	*Ázád* ...	„ ...	„ ...	„ ...	Ahmad Ali ...	March 6th ...	„ 7th ...	219 „
10	*Bháratendu* ...	Bindaban ...	Hindi ...	Monthly ...	Rádha Charan Goswámi.	For February ...	„ 8th ...	...
11	*Bhárat Jiwan* ...	Benares ...	„ ...	Weekly ...	Rám Krishná Varmá	March 2nd ...	„ 5th ...	1,500 copies.
12	*Cawnpore Gazette* ...	Cawnpore ...	Urdu ...	„ ...	Harnám Singh Varmá.	„ 1st ...	„ 4th ...	400 „
13	*Colonel* ...	Moradabad ...	„ ...	„ ...	Banwári Lál ...	„ „ ...	„ 7th ...	...
14	*Dabir-i-Hind* ...	Agra ...	„ ...	Tri-monthly,	Amín-ul-dín ...	„ „ ...	„ 4th ...	70 copies.
15	*Fiwah* ...	Gorakhpur ...	„ ...	Weekly ...	Nizám Ahmad ...	„ „ ...	„ „ ...	550 „
16	*Gulzar-e-Pradesh* ...	Farukhabad,	Hindi ...	Monthly. ...	Mohan Lál ...	For March ...	„ 8th ...	640 „

17	*Hď'lát-i-Hind*	...	Allahabad	...	Urdu	...	„	...	Beni Prasád	...	For February	...	„	10th	...	400	„
18	*Hamdard*	...	Fyzabad	...	„	...	Weekly	...	Samsám Ali	...	March 1st	...	„	5th	...	226	„
19	*Hindi Prádíp*	...	Allahabad	...	Hindi	...	Monthly	...	Balkrishn Bhatt	...	For Oct., Nov. & Dec.		„	4th	...	250	„
20	*Hindustán*	...	Kálakankar	...	„	...	Daily	..	Gur Datt Sukla	...	March 3rd to 8th		„	5th to 10th,		500	„
21	*Hindustání*	...	Lucknow	...	Urdu	...	Weekly	...	Gangá Prasád Varmá.		„ 4th	...	„	5th	...	300	„
22	*Jaipur Gazette*	...	Jaipur	...	Hindi-Urdu,		Bi-weekly	...	Mahávír Prasád	...	Feb. 25th & 28th & March 4th.		„	4th & 8th,		100	„
23	*Kanauj Punch*	...	Kanauj	...	Urdu	...	Bi-monthly	...	Bhaggú Khán	..	March 1st	...	„	4th	...	325	„
24	*Kárnámah*	...	Lucknow	...	„	...	Weekly	...	Muhammad Yáqúb,		„ 2nd	...	„	„	...	250	„
25	*Káshí Pattriká*	...	Benares	...	Hindi-Urdu,		„	...	Lakshmi Shankar Misra, M.A.		„ 6th	...	„	9th	...	475 copies (including 344 copies taken by Govt.)	
26	*Káyasth Akhbár*	...	Lucknow	..	Urdu	....	„	...	Rudra Prasád	...	„ 1st	...	„	„	..	1,200 copies.	
27	*Káyasth Shubh Chintak*	...	Bareilly	...	Hindi	...	„	...	Thákur Prasád	...	„ 2nd	...	„	6th	...	200	„
28	*Káyasth Upkárak*	...	Agra	...	Urdu	...	„	...	Chhail Bihárí Lál	...	„ 5th	...	„	8th	...	400	„
29	*Khurshíd-i-Áfáq*	...	Pilibhít	...	„	...	„	...	Mazhar Ahsan Khán,		„ 8th	...	„	9th	...	200	„
30	*Mauj-i-Narbadá*	...	Hoshangabad,		„	...	„	...	Abdul Karím	...	„ 1st	...	„	7th	...	200	„
31	*Mazhar-ul-Zidrat*	...	Meerut	...	Hindi-Urdu,		Monthly	...	Muqurrab Husain Khán.		For February	...	„	„	...	131	„
32	*Mihr-i-Nimroz*	...	Bijnor	...	Urdu	...	Weekly	..	Karím-ul-lah	...	Feb. 28th & March 7th.		„	4th & 16th,		380	„
33	*Mufíd-i-Ám*	...	Agra	...	„	...	Tri-monthly,		Ahmad Khán	...	March 1st	...	„	8th	...	300	„
34	*Nairang*	...	„	...	„	...	Weekly	...	Pyáreshwar Náth	...	„ 2nd	...	„	6th	...	250	„
35	*Naiyar-i-A'zam*	...	Moradabad	...	„	...	„	...	Amjad Ali	...	„ „	...	„	„	..	175	„
36	*Najm-ul-Akhbár*	...	Etáwah	...	„	...	„	...	Búh-ul-lah Khán	...	„ 1st	...	„	8th	...	80	„
37	*Najm-ul-Hind*	...	Jaunpur	...	„	...	„	...	Muhammad Muhsin,		„ 2nd	...	„	4th	...	400	„
38	*Nasim-i-Agra*	...	Agra	...	„	...	„	...	Jamna Dás Biswás	...	Feb. 28th & March 7th,		„	4th & 10th,		98	„
39	*Nasim-i Hind*	...	Fatehpur	..	„	....	„	...	Sheo Náráyan Lál	...	„ 23rd & 28th,		„	8th	...	60	„
40	*Nasir-i-Hind*	...	Agra	...	„	...	„	...	Muhammad Ali	....	March 1st	...	„	5th	....	238	„
41	*Nur-ul-Anwár*	...	Cawnpore	...	„	...	„	...	Abdul Hamid	...	„ 7th	...	„	8th	...		

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1891.	1891.	
42	*Nyáya Sudhá* ...	Harda ...	Maráthi-English.	Weekly ...	Wásudeva Bhásakar,	March 4th ...	March 7th ...	350 copies.
43	*Oudh Akhbár* ...	Lucknow ..	Urdu ...	Daily ...	Sheo Prasád ...	„ „ to 10th,	„ 4th to 10th,	540 copies (including 94 copies taken by Govt.)
44	*Oudh Punch* ...	„ ...	„ ...	Weekly ...	Sajjád Husain ...	„ 5th ...	„ 5th ...	425 copies.
45	*Prayág Samáchár* ...	Allahabad ...	Hindi ...	„ ...	Har Vansh Datt ...	„ „ ...	„ 8th ...	450 „
46	*Rafi-ul-Akhbár* ...	Benares ...	Urdu ...	„ ...	Ghulám Husain ...	„ 3rd ...	„ 5th ...	300 „
47	*Rahbar* ...	Moradabad ...	„ ...	„ ...	Partáb Kishun ...	„ 4th ...	„ „ ...	100 „
48	*Rám Patká* ...	Allahabad ...	Hindi ...	Monthly ...	Rádhá Mohan ...	For March ...	„ 10th ...	...
49	*Riáz-ul-Akhbár* ...	Gorakhpur ...	Urdu ...	Weekly ...	Nizám Ahmad ...	March 1st ...	„ 4th ...	325 copies.
50	*Safír-i-Kashmír* ...	Moradabad ...	„ ...	Monthly ...	Autár Krishn ...	For January ...	„ 7th ...	...
51	*Sajjan Kirti Sudhákar* ...	Udaipur ...	Hindi ...	Weekly ...	...	March 2nd ...	„ „ ...	103 „
52	*Sitára-i-Hind* ...	Moradabad ...	Urdu ...	„ ...	Banwári Lál ...	„ 4th ...	„ 9th ...	125 „
53	*Subodh Sindhu* ...	Khandwa ...	Maráthi-Hindi.	„ ...	Lakshman Anant Prayági.	„ „ ...	„ 7th ...	275 „
54	*Tohfa-i-Hind* ...	Bijnor ...	Urdu ...	„ ...	Jairáj Singh ...	„ 6th ...	„ 9th ...	260 „

LUCKNOW,
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